

Heb. 9 : 28 ; Matt. 24 : 14 ; Titus 2 : 23 ; 2 Tim. 4 : 8. Elder Talley gave an address on the "Graces of the Holy Spirit." His text was 1 Cor. 1 : 17 and speaking on the gift or grace, he said : "This word in Greek is translated both ways, twenty-one times as give or gift and one hundred twenty-six times as grace. The graces of the spirit are the personal endowments given his children. Referring to 1 Cor. 12 chapter and fourth verse the same word occurs. This chapter shows some of the graces and manifestations; wisdom, knowledge, faith, healing, miracles, discernment of spirits, kinds of tongues, interpretation, but all by the same spirit, to every one as needed. We should ask for the graces (gifts) that we stand in particular need of at the particular time." Elder J. L. Gillen gave an address on "Consecration." Consecration is translated from four Hebrew words and two Greek words. He spoke of consecration of body, soul and spirit. He referred to the spirit in Num. 16 : 22 ; 1 Cor. 6 : 20 ; Eph. 4 : 23. On consecration of the body he gave : 1 Cor. 3 : 16, 17 ; 2 Cor. 6 : 16 18 ; Rom. 12 : 1. Consecration of the body includes all of the body. The body should not be defiled. Tobacco and liquors defile and God will destroy him that defileth the temple, which is the body. Every thing should be done to the glory of God. Consecration includes money also. References given Hag 2 : 8 ; Psal. 50 : 12 ; Psal. 25 : 1. Relating to covetousness he gave Prov. 28 : 16 ; 1 Cor. 6 : 10 ; Eph. 5 : 5 ; Eph. 5 : 3 ; 2 Tim. 3 : 1-2 ; Heb. 13 : 5 : 1 Cor. 5 : 10. The entire audience pledged themselves to entire consecration at the close.

## AFTERNOON SESSION

Elder J. O. Talley took charge of the devotional services, reading the story of the sending of the seventy, particularly for the missionary cause.

Elder Gillen give an address on the subject, "Christ in Prophecy." We are more and more surprised at the fullness and beauty of prophecy, the more we study it. The prophets are neglected too much, but they come nearer to the gospel than any other part. The first promise in the Bible is a prophecy of the coming Savior, and the same of the great promise to Abraham. The blessing which Jacob and David received was a prophecy. The character and life of Christ was accurately portrayed,—His death, burial and time of His coming, even His name. Many of the titles applied to Christ in prophecy were placed on the black board. Gen. 3 : 15, the woman's seed ; Gen. 26 : 4, Abraham's seed. See Gal. 3 : 16. This does not mean universal salvation, but as in Gal. 3 : 26, 27. Num. 24 : 17, a star and a scepter ; Duet. 18 : 15, a prophet ; Gen. 49 : 10, Shiloh ; Job 19 : 25-27, redeemer ; Isa. 11 : 19, a rod and a branch ; Ps. 118 : 22-24, a corner stone ; also Eph. 2 : 20. References are found in Isa. 28 : 16-17 : 32 : 12 ; 42 : 1-4 ; and the 53 chapter if the Messianic chapter, and Christ himself claimed to have

fulfilled Isa. 61. Jeremiah, the weeping prophet, in 23 : 5, refers to Christ as a king. Ezekiel 21 : 27 says Christ shall overturn (reconstruct,) that is, He shall establish righteousness. In Ezek. 21 : 27, he is a shepherd ; and in Daniel 12, he is the coming Christ. Better read the whole chapter. Hosea 11 : 1, son ; Mica 5 : 2, 4, ruler, everlasting ; Hagai, 2 : 21, the mighty ; Zech. 3 : 8, servant, branch ; 6 : 12, the branch ; Mali. 4 : 2, sun of righteousness. Exceeding great and precious promises to us in the prophets. All these Scriptural passages refer not to people, but to person.

Elder Z. T. Livengood, of Lanark, led in prayer. Elder Bowman gave an address on "Bible Sanctification." We cannot know all of the meaning of sanctification until we arrive on the other side, but we can know enough to help us here from sin. To be sanctified, you must be separated from sin and joined to God, and be filled with His spirit. The spirit of man is the part of man that knows God,—the moral part, that which expects a reward. The spirit has five senses as well as the body. The sanctified spirit must be quickened, born again, and be alive to God and dead to sin ; separated from sin. It must be a dedicated spirit. In this spirit the third person of the Godhead will take His seat. Illustration : A gold casket (the spirit) in a silver case (the soul) with a leather cover (the body,) and in the gold casket a picture (the Holy Spirit.) In justification, we become reconciled to God and accept him as our God, in sanctification, we receive the peace of God, as in justification we are at peace with God. God is the sanctifier himself, not the human self-improved. It is God's holiness, not our own holiness. Instead of trying, it is trusting. The word, sanctification, is applied to man only after 2000 years, but seems to mean merely nearness to God ; then was used up to the time of Pentecost, the giving of the Holy Spirit. Sanctification is after regeneration. A man may be sanctified through and through, soul, body and spirit, without the indwelling of the Holy Spirit. All through the old Scripture, the Holy Spirit came and went, but did not dwell in man as it did after Pentecost. For four thousand years, the body was not called the temple of the Holy Spirit.

In the evening, Elder Bowman preached a missionary sermon on "The Evangelization of the World."

## WEDNESDAY MORNING DEC. 15.

The consecration meeting was in charge of Elder Gillen. He insisted on an entire giving up to the Lord and read the story of Elijah and the prophets of Baal.

Elder Talley gave an address on the same subject as yesterday morning, "The Graces of the Holy Spirit," calling attention to 1 Cor. 12 : 29-31. All persons do not receive these gifts, but are to covet earnestly the best gifts (graces.) A free discussion on the grace of healing followed. Elder Talley maintaining that the grace is given to the sick person to be healed, which was ac-

cepted by the others, as a true interpretation of the world. i. e. that no man has power in himself to heal, but it is a grace given directly to the sick person.

Elder Z. T. Livengood gave an address on "The Power of the Holy Spirit." He placed many of the points on the blackboard with references. The Holy Spirit is a person,—John 14 : 16-17 ; John 15 : 16 ; Matt. 3 : 16-17 ; a person but not of a gender. His utterances,—Acts 10 : 19-20 ; Acts 11 : 12 ; John 16 : 3 ; Zece. 4 : 1-4. The Spirit is not just an influence, but actually speaks to us. His divinity,—Acts 5 : 2-4 ; 1 Cor. 6 : 19-20 ; 1 Cor. 3 : 16-17. Do not lie to Him for He is divine. Must not be grieved, Eph. 4 : 30 ; must not be resisted, Acts 7 : 51. The Spirit gives boldness to the bashful. Must not be vexed, Isa. 63 : 10. God will be against those who vex the Spirit. Must not be quenched, 1 Thes. 5 : 19. To whom given, Acts 5 : 32. The things to do to get the Holy Spirit : Cease to do evil, learn to do good and ask God. Isa. 1 : 16 17 and Luke 11 : 13. The Holy Spirit speaks to those who have Him in their hearts.

## WEDNESDAY AFTERNOON

Elder Livengood had charge of the consecration meeting, at the close of which Elder Gillen took the subject, "Prayer." Not many of us have learned to pray. We know what prayer is without a definition. If we do not know, we should ask a child. We need it everywhere, in our business, in our homes, in our family relations. Different prayers, Matt. 6 : 5-15. Illustration : A man who repeated the same prayer, time after time, word for word. A gentle remonstrance cured him. Righteousness is a requisite for effectual prayer, James 5 : 16 ; fervency is another condition, John 4 : 49 ; importunity also, Mark 7 : 24 ; Matthew 7 : 7. Just as a boy asking his father for a sled, he gets it or not just as he asks for it. Another condition is simplicity, Kings 18 : 36. There are a lot of prayers to which no answer is expected and it would scare the petitioner if they were answered. Matt. 6 : 9-15 is an example of comprehensiveness and shortness, also Matt. 15 : 22-25. Luke 18 shows importunity. Ask for what you want and what you need. Some pray too long and some forget to ask for anything, even in a long prayer. Some people refuse to attend prayer meeting because of the wrong prayers there. We should be as sensible about our prayers as children are in their asking. Ask for what you want and then shut up.

Elder Bowman resumed the subject of yesterday, "Bible Sanctification." The soul includes all the attributes of the natural man. Divide them into four classes : The understanding ; the tastes, as music and painting ; the affections and the appetites. Sanctification in its fullest sense includes regeneration and baptism of the Holy Spirit. Absolute sinlessness is not taught in the Bible, but we must not continue in sin. A fish may jump out of the water, but it must get back in soon or it will die. Sanctification is a bless-